



*Are you happy?*

你快樂嗎？

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Let your

# Voice

Be heard.

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# Editor's Note

## 快樂肥皂泡

立 旦 黑 犬

「東一串西一串愉快的泡  
好比紛天的真色彩寶  
滿人的感飛舞得到」

香港電台「肥皂泡」主題曲

還記得曾追著空中肥皂泡，樂此不疲地跑跳的興奮嗎？  
還記得曾用力吹出一串串肥皂泡，把悶氣也一併釋放出來的舒暢嗎？  
還記得曾定睛看著天空中一個個肥皂泡，載著一道道彩虹升上天空的著迷嗎？

小小的肥皂泡，圓鼓鼓、輕飄飄、七彩繽紛，為我們帶來快樂  
快樂，也像是肥皂泡：抓不緊、捉不到，卻令人著迷...

然而，肥皂泡，美麗，卻是曇花一現；  
快樂，又是否如肥皂泡，短瞬即逝？

快有聽過肥皂泡理論？來布尼茲哲學提出的肥皂泡理論指世上有很多很停  
多的肥皂泡，每個肥皂泡都有一個不同的我在生存著，而每個我都不沒有最  
尋找更好的世界，我們身處的只是自己認為最好的世界，而己。最好的最  
人存在的世界會像肥皂泡般炸開，而最多靈魂選擇的世界，就其背後的  
適合我們的世界。雖然筆者對此理論的真實性存疑，但卻欣賞其  
理念：既然看不見未來，只好相信自己存在於最好的世界。

想得到一刻快樂，可以是得到好成績、找到好工作、吃到美味的食物、  
聽到好笑的笑話，但要得到長久的快樂、滿足，可能只需要調整心態。  
我們永遠也不會知道現在的人生是否最好的；又或許，世上沒有一個令  
人最開心的肥皂泡，可以令你快樂的，只有你自己。在自己身處的肥皂  
泡中努力生存，著眼於所擁有的一切、而非所失去的，對別人關愛體  
諒、而非冷漠責怪，對未來存有盼望、而非無奈絕望，才是快樂之道。  
今期VOICE號刊主題為《你快樂嗎？》

你，有答案了嗎？

如果不確定的話，或許大家可從文章中得到一點啟示。



你，  
快樂嗎？

ARE YOU  
HAPPY?





# 快樂是...

梁雅穎

(社會科學二年級)

快樂是精神舒暢。  
快樂是。餐。飯。  
快樂是。晚。的。鞋子。  
快樂是。的。賽。管。  
快樂是。非。洲。的。小孩或是鄰坐同學。  
快樂是。車。回。家。  
快樂是。然。情。好。書。人。好。卻。有。人。願。意。讚。賞。  
快樂是。暢。所。欲。言。  
快樂是。投。人。標。  
快樂是。健。康。已。出。發。定。天。  
快樂是。戰。意。到。我。信。  
快樂是。自。相。  
快樂是。簡。單。嗎？  
快樂，很快樂嗎？



# 你的樣子如何，你的日子也 Your face, Your fate?

在，你的日常生活中，有否曾經覺得，  
長得美的人總比一般較受人歡迎，更  
得遇機會。有的眼晴多近睡，容顏更  
長得美的人總比一般較受人歡迎，更  
得遇機會。有的眼晴多近睡，容顏更  
長得美的人總比一般較受人歡迎，更  
得遇機會。有的眼晴多近睡，容顏更

整容絕對不是一件新鮮事，二年前已  
容星如Michael Jackson變得更合  
巨近化種鐵學總經，隆更常在Facebook...有在理各  
地義，合情合理。有以名模紅星「靚」是  
地義，合情合理。有以名模紅星「靚」是  
地義，合情合理。有以名模紅星「靚」是  
地義，合情合理。有以名模紅星「靚」是

此外，最甚近亦有不藝員明星被發現曾  
容，眼業更公開承認白曾沒「有整」的擊  
整，事更觀是，如人稱度被為「人整」漸  
實，對改觀惡令搞稱被為「人整」漸  
演，妥被觀惡令搞稱被為「人整」漸  
人不兒Angelababy是現一在否美割少  
兒腮模莊開噪個紅，有敏己韓員美  
模莊開噪個紅，有敏己韓員美  
莊開噪個紅，有敏己韓員美  
莊開噪個紅，有敏己韓員美





# 必如何？

張凱妍（新聞學一年級）

## ——靚人比醜人更快樂？



快如要些們隨望一得  
到是只瘦我追慾的會  
得真為腿竟是的「你  
人樂以是究還止靚，  
令快白或但，無夠中  
要的人些。求性「求  
只正多大點要人有追  
，真眼睛一的在己的  
罪，但？眼美己？白景  
妨？嗎、更白呢得止  
不，妨到些要對準覺無  
何得高之己標會貌嗎  
其實又可子總白的難美  
其整便鼻，足美很對的  
「一易的足滿對你在正  
整，輕己滿在會，。真  
樂此自就是社下日到

們美的麗，況：否  
我在花美我們何題友與  
，內羞的我更問朋成功  
中，月在的？的新成  
世界你閉內人理交等，  
世教、有輕道現實結，  
的會雁只年些更現中  
表談落，為這、更境  
外常魚天身白、更環  
重生沉一，明迫切、生  
注老，的是能迫學新  
個？要掉可才更對大  
這處重老。老對更學  
在自美有久多面對更  
，何在也恆到要面對更  
麼，如外貌會等我們  
那該比樣才要我  
Freshmen在學  
Fresh Grad在場  
通通都與我們的樣貌有一定的關係。

白單白理我重。藍她己實在覺  
有簡賞須此更信到髮，白其悔她  
更最欣必故，自提金睛得現後，  
到，得們，中、中有眼覺發，麗  
感實懂我的物適傳自擁黑常才處美。  
己其，。美事舒自般和人髮，老麗己快  
令生自信是面感到白人髮，老麗己快  
瞬間人受人人負子像白黑期在美自更  
在樂的接個有於樣Bobbi Brown的卻一段她有珍惜以  
何更快就建上著己望能的一到也好時實是由何抱  
如到方從世永對妝師Bobbi Brown的卻一段她有珍惜以  
，達的，在能是化輕但而下種時己與賞人而？  
以，接美，不的明年，此比同輕白麗欣青，呢  
所信直然解們要著她眼因被不年得美去年貌光



陳焱虹  
社會科學一年級

中壓人被緊追勞有職自而內如個，東之的數會度來過時的求然們，一麼的育爭無就高力領件來追。他者在甚要教競有，於精白事出是力，或活要待英烈外慎處的。的養若動人又人已期精激門謹不量」死培，有的。代自界處對的不刻大利致育外為此何現道外身面堂稍無入勝勞教此稱在奈「知被是刻殿以時投「過英。可非可：他已使刻個所無要的生精此尚並無說為自即時這，們已學明如，好了所以要，時在來此他自大證是愛愛滿他是是也為進因的留至就更所乏充Fromm，只可，因著。態保甚，士心不然Fromm裏他——人。待汰狀或死生人內中必錯覺實。的力等淘張求致發場已其心錯其西

William Somerset Maugham在The Moon and Sixpence裏說：「但是只要他們健康存在一天，就被吞沒在一個重大的集體裏。」

是的，你快樂嗎？

育高 人  
教的受當數  
定體較。多  
確群是式大  
來份，方於  
拔部對育互  
選小相教橫  
過對育的流  
通相教響潮  
指於眾影股。  
育用大」一中  
教應與義如境  
英是。主儼環  
精，育英它長  
象教精，成  
對等「下的



正如以前，也上人造路，多的爭。它焦樂許」競失和的快，英為迷端利著看精因以弊功味來準。的對意查標程，身於再調「兼碌本會不的往夜忙育社」者通日為教至功筆條，因英以成從這冰，精公「在薄碌不，是履忙的中

利用未來逃脫當下。」

定流現。測而多不予一應面  
我主實。預然勵有孩於府層  
自下我來。難。鼓功導勝政他  
的當自而。很去任成引西。其  
確被的迎，退責對，東」等  
正時誤會說會有們上的功術  
有擇錯便來時會人育愛成藝  
該選上喪面何社勵教熱「、忽  
應臨走沮層潮，鼓在己的育能  
都面，的熱是，其自泛體不  
人在導力會的的觀尤求空持更  
個果誤壓社育定值。追調支，  
每如觀，從教肯價理解並強地育  
。功。路英以的理。找。地。多。教  
位。成。道精。可。元。同。尋。味。更。地。

的能的而屬「寄」，而也  
功只躁，是 Looking for  
成，浮變卻開能程間，  
是功。改度離可過自  
樂成就底態然的於心  
快的成徹的在毅大在捫  
，樂質被功。偉更們  
信快物間成的「功我  
堅有的瞬和的個成，  
直沒魂難界己一，中答：  
一。靈很世自一，說明程回  
者一了境待們，尋找過地  
筆之去環看我們去正個定  
素失會們我 Alaska 學校也這堅  
要是社我於 Alaska 學這在能

「我很快樂。」

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# ON SEXUALITY AND HAPPINESS

TECK LIM

(Bachelor of Social Work, year1)

*Disclaimer: This article is strictly subjective, and, for the most part, only reflects my personal views. None of this is to be taken as the absolute truth, for much of what is to be discussed is still under fiery debate by government officials, scientists, and even us university students, at this point in time. The truth is that, regarding sexuality and happiness, everyone has their own theories, viewpoints, and criteria for judgment, but hardly anything is proven fact. There are certain things that even science cannot verify, for example, whether an individual is straight or gay, whether an individual's sexuality is predetermined by birth or developed throughout his or her upbringing, or even whether a person is truly happy. It is due to this, that I have abstained from using outside sources, except where definitions are concerned, and have used logic to develop my own theories and observations about sexuality and its correlation with happiness.*

**T**he concept of sexuality has been a much debated and studied topic all over the world, throughout the entire course of history. Sexuality, which can be defined as "A person's sexual orientation or preference" (Oxford Dictionaries), is arguably the single most important core attribute that defines us as individuals. It is no wonder, therefore, that there exists such a strong correlation between sexuality and happiness. Happiness can be defined as "a mental state of well-being characterized by positive emotions ranging from contentment to intense joy" (Wikipedia). There are three distinct factors that contribute to our happiness (or lack thereof) through

sexuality: internal, that is the more we understand our own sexuality, the more confident and happy we are with ourselves; external, meaning that the more criticism we get from society about our sexuality, the more unhappy and insecure we are with ourselves; and natural, which addresses the classic argument of nurture vs. nature. As an individual, I feel the need to clarify the subjective stance that I am going to take throughout this article. I believe that we are all born as heterosexuals, but through the influences of our environment, some of us may develop unnatural sexual behavior and preferences, e.g. Homosexuality.



The journey of *understanding* our sexual preferences begins (most commonly) during puberty, when our body's hormones stimulate and make apparent our sexual behaviors and responses, and ends when we are comfortable and confident with our sexuality which, for some, may never be the case. It is important to note that

there is a plethora of factors (some of which will be discussed into further detail in this article) that may influence the way we perceive our own sexuality. That said, every individual's experience with his or her own sexuality is

unique, complex, and therefore relatively difficult to comprehend. However, by understanding our sexuality means to better understand ourselves, which creates a sense of balance and peace of mind within us. Only through this balance can we truly be happy.

Much of the way we perceive our own sexuality is based on outside influences such as the media, traumatic experiences, religion,

and/or the herd mentality.. It is true that, especially at a young age, what we see on the television or hear on the radio has a direct influence on the way we perceive society; this is our modern media culture. Take the media of the United States for example. It is full of sexual innuendos, ranging from television series to advertisements.

Now look at the media of Hong Kong, where the topic of sex is not as apparent. Notice how sexuality is a widely discussed and outspoken topic in the U.S., whereas in Hong

Kong people generally tend to avoid it. Aside from media influence, there are a myriad of traumatic experiences that have the potential to affect one's sexuality. For example, if a daughter witnesses her mother being abused by her boyfriend or husband, the daughter may grow up under the impression that men are malevolent by nature and may resort to having sexual relationships with someone of the same gender.







To Christians, homosexuality is a sin because the Bible verse from Leviticus 20:13 states, *"If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads"* (NIV). Most, if not all, religions have its' own teachings regarding sexuality, and depending on how devoted one is towards his or her religion, these teachings can be a deciding factor of an individual's sexuality. The "herd mentality" is defined as, "how people are influenced by their peers to adopt certain behaviors, follow trends, and/or purchase items" (Wikipedia).

Media, society, a country's predominant religion, and various other 'trends' are all part of the "herd mentality". Some societies frown upon homosexuals and/or bisexuals, while others openly embrace them. For instance, in Iran, homosexuality is a crime under the Islamic Sharia Law, punishable by imprisonment, and in some cases, the death penalty. The Netherlands, on the other hand, has a very lenient policy towards the matter of sexual orientation; homosexual acts and same-sex marriage are legal. To

many, sexuality is whatever facilitates conforming to society. In Japan there is a saying: The nail that sticks out must be hammered down. Most people don't like to be different, for being different leads to alienation. The way others perceive our sexuality has direct influence on how comfortable we are with ourselves, which is in turn reflected by how happy we are.



Some people believe that genes are what predominantly defines us as individuals, yet others believe that it is chiefly our upbringing and the environment that we are exposed to which characterizes our person. In terms of sexuality, I believe that we are naturally born as heterosexuals and have an accurate sense of gender awareness.

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Sexuality and happiness are related in the sense that without becoming completely comfortable with the former, the latter cannot truly be achieved.

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This is the balance. Nurture, or influences from society (as discussed in the previous paragraph), may disrupt the natural balance of things, causing us to stray from a state of stability into a state of unnatural chaos.

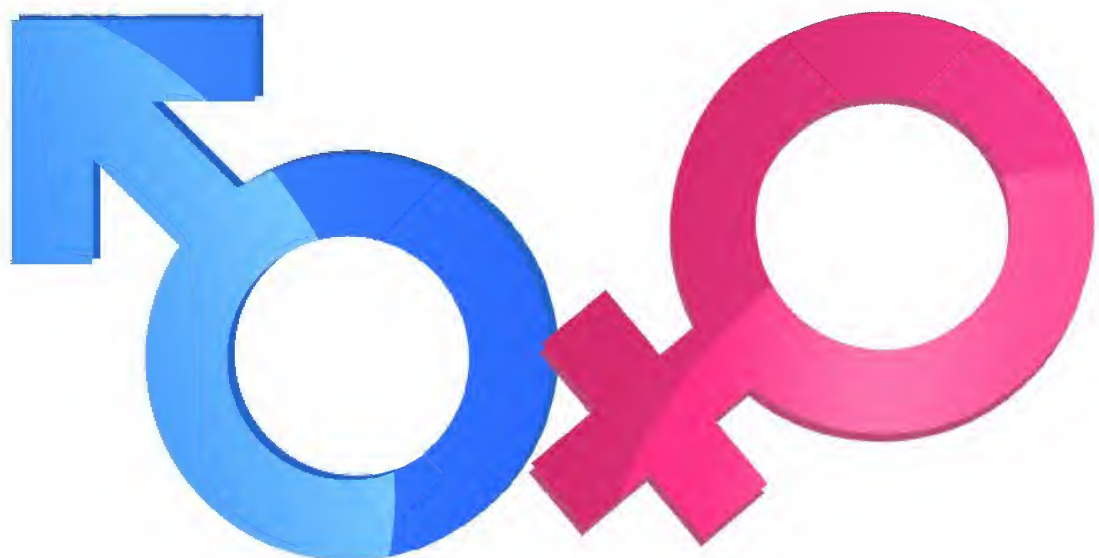
Thus, homosexual and bisexual behaviors are the embodied derivatives of social influences and/or vices. Happiness is living in harmony with nature and the way we were originally created; therefore should we stray from the steady path of Mother Nature, we would be in constant turmoil and not be able to find true happiness.

Sexuality and happiness are related in the sense that without becoming completely comfortable with the former, the later cannot truly be achieved. By nature, we are geared towards reproducing, and as such, all homosexual or bisexual behavior is an isolated glitch caused by external

and unnatural circumstances. Homosexuals or bisexuals may feel confident about their sexuality, but this is just an unnatural illusion created by the superficial modern society. So, are we happy? Although sexuality is only one amongst many other factors that contribute to our overall happiness, if we are nature abiding, heterosexual, and confident about our sexuality, then it is a step towards true happiness.

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# A bill for Happiness?

Donald Mak

(Bachelor of Social Sciences, year 1)

**T**ake a moment and ponder on our lifestyles over the past decades, and you will definitely realize that our perceptions and mindsets have been revolutionized with one idea---consumerism. Though most of us are perfectly familiar with this term, rarely do we treat it as one integrated feature of humanity. The idea has offered us a glimpse into the search of happiness in modernity, revealing the fact that we are no longer the masters of our own feeling.

Ever since the late 1970s, with the rise of shopping malls, we have engaged ourselves in rampant consumption. The symbolic embrace of consumerism marked the truth that we have somehow chained our feelings with materialistic possession and attainment, hinging our happiness on tangible goods. We pour out our cash lavishly to purchase mere prestige and status; we flash our credit cards to enjoy earlier consumption regardless of our affordability. Go down to the streets and you will see boys and girls ranging from their early teens and above showing off the latest collection of Gucci and LV, staging catwalks over different alleys and corners of this city and cruising their Ferraris, Mercedes and Lamborghinis. It does not take a

indulged in, the buying maniac, is unhealthy and needed to be halted. But then a question will inevitably pop up in the minds of many-----how could we exemplify consumerism from our daily consumption? And to what extent could we forsake material goods in order to attain happiness?

A survey conducted on Thai elderly (Gray, Rukumnuaykit, Kittisuksathit & Thongthai, 2008) could give us a valuable insight. It is abundantly clear in their analysis that economic goods, such as air-conditioners, washing machines, telephones and cars, are crucial determinants of happiness among the surveyed people. The more one possesses one of the four items, the happier one would be, as revealed in the result. Contradicted to what we used to perceive, the research result ironically furthers our cause to consume and fuel the purchasing madness. In order to be happy, we have to purchase. Indeed, the untraditional research outcome has addressed a blind spot among some fierce anti-consumerism scholars and commentators---the bane of consumption is never consumption itself, but the extremity that greed in human nature has brought upon purchasing.



As human nature defines all, as long as one is not in Buddhism, he is bounded to consume. But once our basic needs are satisfied, we should move on with resolution because true joy lies beyond money and substance. The same research done by Ms Gray and her colleagues (2008) has also suggested that internal factors, instead of external ones, are much significant in affecting the sample group's level of happiness. Internal factors, measured by the feeling of satisfaction in the regression model, is more important, holding demographic and socioeconomic factors such as age, gender, the level of debt, the amount of household assets, functional ability, neighborhood environment, and living arrangement constant. Elements such as social relations, one's ability to work and the accompany of family members, things that have been long forgotten in massive consumption, are playing important roles in watering the souls of Thai elderly.

Environmental factors aside, shouldn't we consider happiness more of a matter of personal or interpersonal emotion and sentiment, rather than a matter of meaningless and lifeless cash flow? The reason that we feel happy while consuming is because we can satisfy most of our basic material needs simply by debiting our current account. But once those needs are satisfied, there are always more needs and wants waiting for us to fulfill. As the vicious cycle goes, it will be an endless pursuit. The fact that we fail to satisfy all our wants due to resource limitation, such as income, saving and credit allowance, becomes a main source of our sorrow and emptiness, turning our hunger for joy into the hunger for money. However, amid the fanfare of massive consumption, for which we work like hell to pay for, no one really cares. We would rather consider the hoarding and displaying of material possessions as the harvest of us working round the clock. By then, our emotional needs would have been eclipsed by our abundance, or even overflow of material gain.

Thus, my last gripe here with consumerism is neither about the prevalence of distorting advertisement nor moguls dedicated to make us unhappy with what we have, but our overwhelming responses towards what we have perceived as wrong-doing. Recognizing consumerism per se does not prove whether we know what to do. And even if we do, will we take any initiatives? The crucial fact that nowadays, in order to advance our consumption of luxurious goods and to pay for our 'visa' to material satisfaction, we pour our hearts in exchange for soulless cash even at the expense of spending quality time with our families and friends and having our own hobbies. Ironical as it is, we still believe in the lofty lullaby that we could bribe our way to true happiness. Let's not forget that in the days of yore, when there were far less materials to consume and life was really tough, people still laugh and smile. They did feel happy and joyful for nothing, but for each other. They wrinkled their cheeks for every single moment they spent with each other and they shed tears of joy for every single drop of memories.

And now, if we come back to the very first question of this article whether there is a bill for happiness that we can pay for, the answer should be yes. But it all depends on how much we pay. If the bill is too small, we may not be able to provide our lives means of subsistence. And yet, if the bill runs too large, it will eventually blind us from seeing what we have already had in our lives.

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# 那些年， 我們一起嘗過的 快樂。

辛旻默  
社會科學二年級

那些年，我們愛在樓梯間追逐嬉戲，好不快樂

這些年，我們邊走邊喘氣咒罵著那該死的樓梯

那些年，我們奔向家門迎接回家的父母，好不快樂

這些年，我們回家後直接衝進房間，把父母視若無睹

那些年，我們放學趕回家只為收看喜歡的卡通片，好不快樂

這些年，我們放學趕回家只為趕快讀完那惱人的readings

那些年，我們完成作業後到樓下的公園玩「捉依因」，好不快樂

這些年，我們完成作業後可能連睡覺的時間也沒有

那些年，我們互相分享「我的志願」，好不快樂

這些年，我們談及將來的career goal，心中充滿惶恐不安

那些年，我們一起取笑老師扣錯的衫鈕，好不快樂

這些年，我們一起抱怨著哪個professor爛grade，發誓以後不再reg他的課

那些年，我們與同學鬥嘴打鬧，好不快樂

這些年，我們與同學不再爭執，卻面和心不和

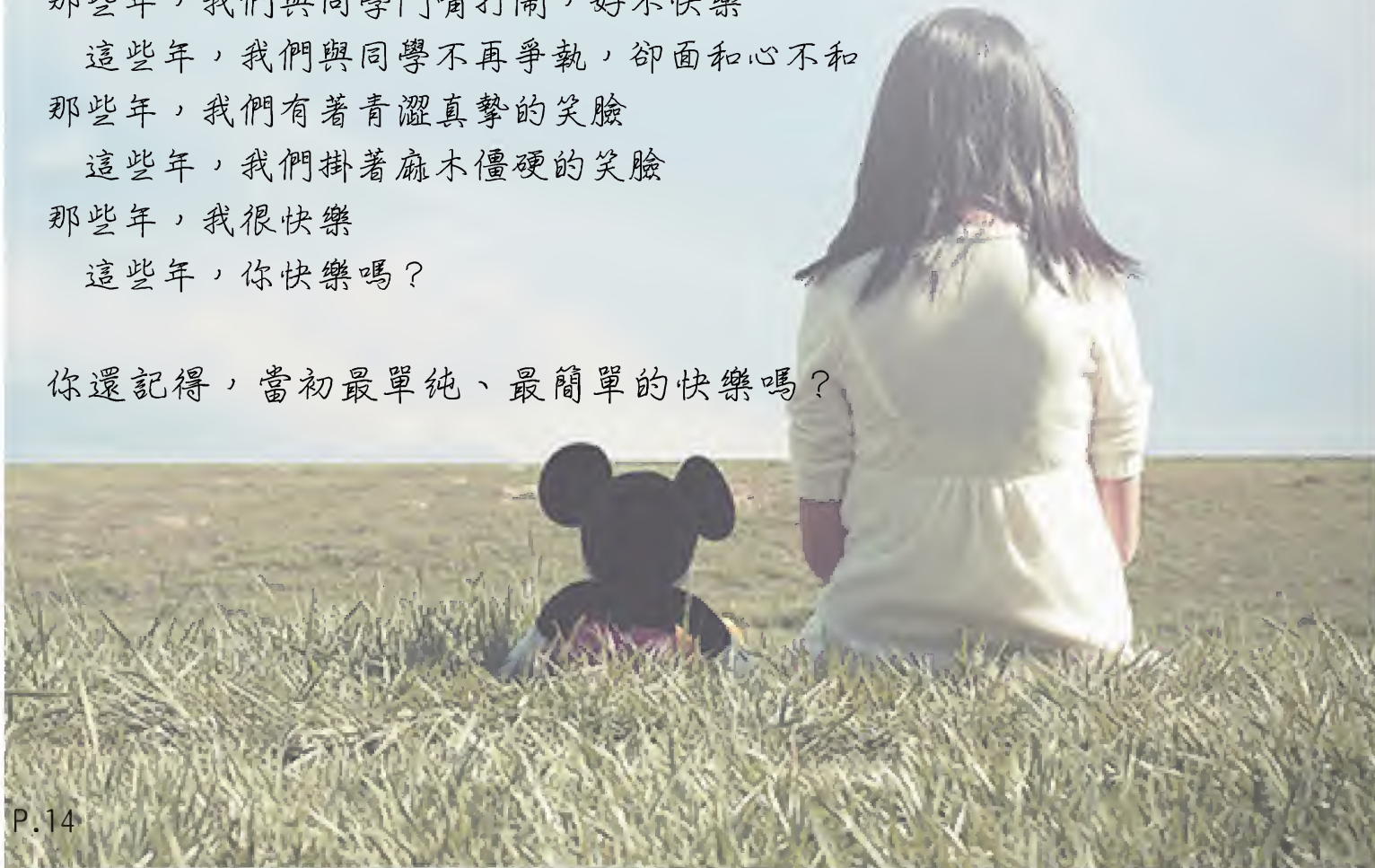
那些年，我們有著青澀真摯的笑臉

這些年，我們掛著麻木僵硬的笑臉

那些年，我很快樂

這些年，你快樂嗎？

你還記得，當初最單純、最簡單的快樂嗎？



我們，  
快樂嗎？

ARE WE  
HAPPY?





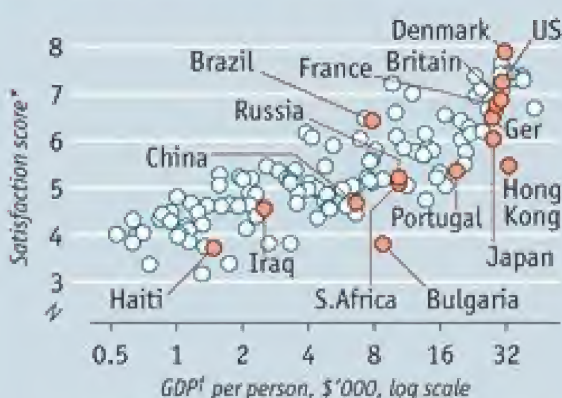
# Rich and Poor

Madelene Li

(Bachelor of Social Sciences, year 1)

In recent years, the happiness of rich and poor has been a widely debated and discussed topic. Many people have come across the popular notion: *can money buy happiness?* In other words, does happiness rise with income? Happiness can be defined as the state of well-being characterized by emotions ranging from contentment to intense joy. Before I move onto the focus of the article, it is important to understand that wealth can be defined as "the abundance of valuable resources or material possessions" and a wealthy individual tends to originate from more economically developed countries (MEDCs), such as America, Australia and UK. On the other hand, poverty can be defined as the state of one who lacks a certain amount of material possessions or money, and it usually originates from less economically developed countries (LEDs), such as Afghanistan and most parts of Africa.

**The geography of happiness**



Source: NBER Working Paper: Subjective Well-Being, Income, Economic Development and Growth

\*0=least satisfied, 10=most satisfied, 2008, or latest  
†2006 GDP in 2000 dollars at purchasing-power parity

Satisfaction between MEDCs and LEDCs. Economically developed countries scored higher on the scale, whereas less economically developed countries are at the bottom. Throughout this article, I will present both sides of the argument to why people perceive the wealthy or the poor to be happier.

There are many reasons as to why people would think wealthy individuals are more contented. Studies of several hundred thousand people in 16 countries have shown that 20% more money would make people a little happier.

Moreover, 75% of the students being interviewed agreed that it is 'very important' that they become 'very well off financially'. So, the big question is why do people agree wealth is vital and buys felicity? One of the major reasons is that money allows rich people to buy fantastic memories and revel in opportunities for great experiences. For instance, rich people often travel to other countries to explore and get a taste of different cultures. They also have the ability to undertake new activities and have membership to exclusive and private clubs. Furthermore, money allows individuals to obtain expensive goods such as electronic goods and clothing. Thus, it can be seen that with money, individuals can find many ways to pursue and "buy" happiness.



Additionally, some say the reason why money buys happiness is because once you have money, individuals tend to become less stressed as they have less financial issues to worry about, such as, they will stop being concerned over paying slightly more for commodities and worry less about friends borrowing money or short-changing during group meal outings. In spite of this, a famous economic historian, Richard Easterlin, conducted an investigation in 1974 and found that within countries, rich people tend to be happier than the poor. On the contrary, rich countries as a whole were not happier than poor countries.

However, on the other side of the argument, some say there is no need to envy the rich, as happiness is not entirely a matter of obtaining what we want and can be pursued without wealth. Studies have also shown that people in more economically developed countries are not consistently happier than people in less economically developed countries. For example, the average income in America during 1957 was less than \$8000; today it is \$16,000. With double the amount of income, one would think individuals in America are happier. However, this is not the case. The National Opinion Research Center conducted a survey and results showed that in 1957, 35 percent of Americans claimed that they were 'very happy', while only 31% said the same in 1991. The center also found that within the same time period, depression rates soared significantly. Thus, it can be seen that although income has generally increased in America, the percentage of 'very happy' people has declined and more people are becoming depressed, indicating that money does not necessarily make people happier.

Furthermore, lots of people would agree that there are many other ways to pursue happiness. A famous quote by Benjamin Franklin "happiness is produced not so much by great pieces of good fortune that seldom happen as by the little advantages that occur every day" embodies the attitude of *savouring the moment*. In other words, to take delight in everything that happens throughout the day, from having breakfast to the day's last moments. Happiness can also be pursued in little moments such as having a phone conversation with someone to seek advice, having lunch with a friend and giving a bedtime story to a child. All of these actions do not require wealth. Another approach to pursue happiness is to *act happy*. Although people may not be happy all the time, putting on a happy face and smiling more will make people around you feel better, as this pretend optimism stimulates outgoingness and triggers joyful emotions. More importantly, the approach of *giving priority to close relationships* can also pursue happiness. Studies have shown that people who have several close, supportive relationships live with greater health and happiness and on the contrary, broken marital relationships are a source of much unhappiness.

In my opinion, it is important to be somewhat wealthy to be able to enjoy new experiences and travel around the world to get a taste of different cultures, thus contributing to the pursuit of happiness. However, at the same time, I believe happiness also comes from giving precedence to family and close relationships, which, to me, is the most important factor of pursuing felicity.

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# Which countries in THE WORLD are the happiest, and where does Hong Kong fit?



Ceinwen Thomas  
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**H**appiness is difficult to measure, especially when such a concept is so vague and subjective in many ways. But this has not stopped researchers from trying to figure what makes people from a particular country happy (or unhappy). Every year or so, thousands of surveys are conducted in each country, asking people how satisfied they are with their life and the results are gathered and recorded in a table like the one below:

RANK (BY % THRIVING)	COUNTRY	REGION	PERCENT THRIVING	PERCENT STRUGGLING	PERCENT SUFFERING	DAILY EXPERIENCE
1	Denmark	Europe	82	17	1	7.9
2	Finland	Europe	75	23	2	7.8
3	Norway	Europe	69	31	0	7.9
4	Sweden	Europe	68	30	2	7.9
4	Netherlands	Europe	68	32	1	7.7
6	New Zealand	Asia	63	35	2	7.6
6	Costa Rica	Americas	63	35	2	8.1
8	Canada	Americas	62	36	2	7.6
8	Israel	Asia	62	35	3	6.4
8	Switzerland	Europe	62	36	2	7.6
8	Australia	Asia	62	35	3	7.5
12	Brazil	Americas	58	40	2	7.5
12	Panama	Americas	58	39	3	8.4
14	Austria	Europe	57	40	3	7.7
14	United States	Americas	57	40	3	7.3
16	Belgium	Europe	56	41	3	7.3
17	United Kingdom	Europe	54	44	2	7.4
18	Mexico	Americas	52	43	5	7.7
18	Turkmenistan	Asia	52	47	1	7.5
20	United Arab Emirates	Asia	51	46	1	7.7

Data: Gallup World Poll (2005-2009)

## Which are the happiest countries in the world?

According to the table, the five happiest countries in the world are all European countries, in particular the Scandinavian countries and Northern Europe. But how was this measured? The people surveyed were asked a series of questions, ranging from whether they felt well rested and respected to whether they felt intellectually engaged. Such daily experiences that reported high scores were considered thriving?.

Denmark, and indeed all but two of the top 25 most prosperous countries in the world are electoral democracies (the two being Singapore and Hong Kong). They all have a rather small population, which suggests that it is less likely for these countries to experience civil unrest. This is because with bigger populations, there are greater chances for cultural divisions to form in society, by ethnicity, political stance and geographical location, making it hard to maintain high levels of safety and making it even harder for there to be any trust between individuals in the country. 97% of participants in Denmark for example reported that they knew at least one other person outside of their family that they could rely on. Being socialist states, they give out welfare benefits and redistribute wealth frequently, meaning that inequalities are minimised.

The major difference between these socialist states and others in South America for instance is the fact that they are not autocratic, and the civil liberties that citizens can enjoy in the Scandinavian countries may not necessarily be enjoyed or even present in South American socialist states.

### Where does Hong Kong fit?

In this poll, Hong Kong landed itself in 81<sup>st</sup> position, shared with Singapore, Iran and Japan:

81	Hong Kong	Asia	19	65	16	7.1
81	Singapore	Asia	19	75	6	6.9
81	Iran	Asia	19	66	14	6.3
81	Japan	Asia	19	69	12	7.4

*Data: Gallup World Poll (2005-2009)*

Despite being one of the most prosperous places in the world, Hong Kong finds itself considerably lower down on the list. This could be because of the lack of electoral freedom that Hong Kong citizens have, being unable to directly vote for the Chief Executive. Or it could be because of the lack of community sense. How many of us *really* know our neighbours after all? Based on this poll alone and what it has inferred from the results, Hong Kong might need to become a small socialist state with enough electoral freedom to vote for our own leader in order to move up the list.

**Despite being one of the most prosperous places in the world, Hong Kong finds itself considerably lower down on the list.**

Such drastic measures, however, are highly unrealistic, and, in particular for the socialisation of Hong Kong, no doubt very unpopular. It is a hub of economic activity, and the freedoms that are enjoyed here is well reflected in the

Index of Economic Freedom, where Hong Kong has been reported as the world's freest economy since the index's inception. The socialisation of Hong Kong would be economic suicide. In order to find more realistic and applicable methods of making Hong Kong citizens' lives happier, more polls and surveys need to be looked into.

### Your Better Life Index

The Organisation for Economic Cooperation and Development (OECD) constructed its own survey called Your Better Life Index?, separating the sections of the survey into Money and Wealth, Joy of Life, and Land of Opportunity. Money and Wealth on average household income, Joy of Life focused on life satisfaction, work-life balance and sense of community and Land of Opportunity focused on job prospects educational achievement. This Index is therefore a little different as it looks at not only happiness, but also job opportunities and how wealthy households are.

One way that this survey is consistent is that Denmark remains at the top of the list in Joy of Life, having the most satisfied citizens. The reasons are very much the same: small population, social state and electoral freedom, but as aforementioned this model is not possible for Hong Kong, so the other parts of the survey could perhaps provide possible solutions to the somewhat sombre city.

### Economic prosperity V.S. happiness

Take Luxembourg, which topped the survey in Money and Wealth, creating P.19





and financing more jobs than the United States, although in raw economic size it is second to none. The reason why this is counted in the Index is a no-brainer: more money means better access to quality healthcare, education and housing. This in turn could transfer into general satisfaction with life and therefore a happier country. The OECD puts Canada on top of the 'Land of Opportunity' list, suggesting that there is relatively low levels of unemployment and the education Canadians get prepare them for the workforce. Jobs tend to be the primary, if not the only source of income for the majority of citizens, which can likely give them a sense of self-esteem, workplace friendships and marketable skills. With a greater sense of self-esteem and confidence in the workforce, they will not only perform better but also give them greater job satisfaction and hence become happier.

### Balance between work life and social life V.S. happiness

As well as these two points, we can also make a couple smaller points, but they

balance between work life and social life has changed greatly with more citizens, especially in East Asian countries such as South Korea and Japan, spending more time studying and working than they are sleeping, eating, socializing and exercising. Personal care and leisure are second priority to the need to perform well in the workforce (or for us, in university), unlike Scandinavia, where their priorities lie in a balanced lifestyle. Such a lifestyle can be deemed unhealthy, with high recorded stress levels in participants who came from South Korea, Japan and the United States. Lower stress levels, along with a more balanced lifestyle, would make the individual a happier person.

### Social interactions V.S. happiness

Lastly, the community that you live with undoubtedly have a huge impact on your happiness. We are social creatures, and so the quantity and quality of social interactions that we have in a day affect the extent to which we are satisfied with life. Positive experiences will give a greater sense of satisfaction and happiness in life than would a negative one.



When one takes these points when considering how to make Hong Kong a happier place to live in, the limitations of such an Index must first be taken into consideration. After all, human happiness is an extremely subjective concept, with participants most likely comparing themselves with their peers and how happy they believe they are.

Hong Kong needs to become a society that does not lean all its efforts into just maintaining a high performance in school or in the workforce, but also in other aspects of their life such as family, friends, health and leisure.

**How to make Hong Kong a happier city?**  
That aside, there are several things that Hong Kong could take from the index and apply on a day-to-day basis to create a better, and therefore happier society. Work-wise, not much needs to be said, with the level of unemployment at a record

low at 3.2% in Hong Kong, unemployment therefore is not the big issue. A greater stress needs to be laid on workers and students to obtain a healthier, more well-balanced lifestyle that does not orient itself around work, but more of a balance between work and play.

From what can be gained from the results of the two indices, in order to become a happier society, Hong Kong needs to become a society that does not lean all its efforts into just maintaining a high performance in school or in the workforce, but also in other aspects of their life such as family, friends, health and leisure. In other words, while there are so many aspects that affect happiness, this gives countries more opportunity to attain happiness.

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# 能笑便笑

梁雅穎  
(社會科學二年級)

小時候，人好像比較容易快樂。

一枝糖

一件新衣

一件新玩具，

小孩子已經很滿足。

那時候

快樂的臨界點彷彿很低

些微的小事已能令我們快樂

小時候總以為

長大了擁有更多自由，應該更快樂

可是

人大了，才發現快樂很難

快樂的臨界點不是升高了，而是慢慢消逝了。

我們開始不懂笑了

生活中總有事情不順心

我們沒可能完全地快樂

跟自己說好的快樂

沒兌現

我們朋友很多，錢包的錢卻總成為煩憂

我們成績很好，卻總覺得外表不滿意

我們有深愛伴侶，事業卻叫人氣餒

在生活某方面得到的滿足，很快便在另一面消磨去。

即使我們快樂

也明白成人的世界總有殘缺

笑不開懷

慶幸的是

正因為我們明白快樂是多麼奢侈的事

所以學會特別珍惜快樂的時刻。

能笑的時候，要盡情笑。

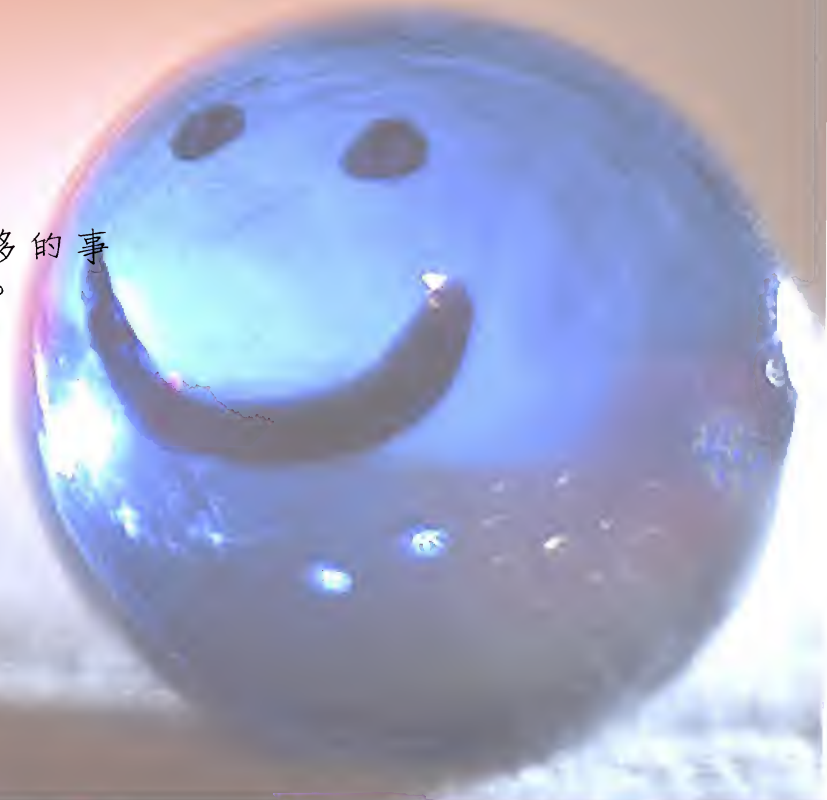
笑的機會如此難得

何必因為以後的煩憂

而浪費當下的快樂？

以後

能笑便笑



# 派發六千元， 你快樂嗎？

羅錦兒  
(社會科學一年級)

六月中，財政師曾俊華終於落實了向十八歲以上人士派發六千元的安排，合資格的人士最快可以在11月拿到錢。你會怎樣花這六千元呢？

近日，坊間就出現了不少六千元套餐，包括六千元的米芝蓮套餐，東京，泰國旅行套餐，某商場更推出六千元激賞，於商場消費滿六千元就可以參加大抽獎<sup>1</sup>。有些人會拿六千元買新款手機，電腦，有些人則寧願與朋友一起捐錢，照顧弱勢。你呢？拿到這六千元，你快樂嗎？而這種快樂又能維持多久呢？

對於不同人士，六千元的價值及快樂指數則有所不同。對於低層人士，六千元能帶給他們最大快樂，這筆錢不但能解決他們生活上的燃眉之急，對抗高昂的物價及地租，真正直接幫助他們。對於中產人士，六千元能令他們從繁忙的生活舒一口氣，出國旅行放鬆一下或作一些消費。對中上階層來說，六千元可能不算什麼，但也是一筆意外之財及一筆聊勝於無的小獎賞。對於我這個大學生來說，六千元實在能夠幫補不少日常的支出及搭車來回的費用，能少了錢的煩惱總是令人高興的。

派六千元的出發點及效果都是正面的，能直接幫助到有需要人士，又能帶動消費。但消費過後，我們還需要面對各種的社會問題，窮人依然需要兩餐溫飽憂心，中產依然憂心置業，所以六千元只能令市民有短暫的快感，不能帶來長遠的快樂。政府仍要繼續推出長遠的政策及保障機制去解決社會上的矛盾，市民才會得到長遠的快樂。

從一項針對4000對雙胞胎研究指出：人的「快樂商數」有50%來自基因，10%來自生活環境，40%取決於你的選擇！外在的事物，如金錢、消費等只可帶來短暫的喜悦，人還是很快會回到自己的慣常的生活模式當中。

而香港人普遍的生活都充滿矛盾及問題。貧富懸殊問題嚴重，在二零一零年聯合國公票的數據顯示香港的堅尼系數是全亞洲之冠<sup>3</sup>；物價方面，港鐵及巴士的車費一直有加無減，地產商、領匯壟斷了各大商舖，小市民不斷捱貴貨；還有一直存在的房屋問題，公屋永遠供不應求，而普通市民亦負擔不起高昂的地租樓價；公營醫院資源及人手不足，私營的醫院費用又是高得不能負擔。於衣食住行方面，小市民的生活都只有慘慘慘。

政府派錢，各方當然的高興，紛紛盤算如何花費這筆錢去換取最大的快樂，但別忘記，快樂過後，我們的生活將會回歸原點，繼續捱著有升沒跌的物價，小市民的生活最終都是沒有改善，甚至可能比以前更差。

政府應先天下之憂而憂，有長遠的目光去制定政策，不能予人「見步行步」的感覺。既然預算案由「微調」變成「大改」，明年預算案的其他部份也應該針對新增的措施作出修訂和配合。否則，「頭痛醫頭，腳痛醫腳」，夕陽政府最終仍是難逃被人批評只想以「拖字訣」，將經濟問題拋到下任政府的命運。

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# 民主香港， 快樂香港？

覃晉彥(社會科學一年級)

政府在上一次財政預算案中，公布向本港市民發放6000元的計劃。本來這是一項皆大歡喜的措施，但落實細節卻挑起香港民眾之間埋藏已久的怨氣——新移民是否值得政府由公帑撥款派發6000元？支持和反對兩派劍拔弩張，紛紛搬出自己的言論，甚至上街示威，誓要捍衛自己的權利。有不少市民對此計劃造成的社會分化感到無奈和惋惜，甚至認為現今人權泛濫，導致社會怨氣日益加深。

無可否認的是香港市民普遍都比從前不快樂。當中原因有很多，例如日益嚴峻的通脹問題所帶來的生活負擔、接二連三的經濟危機等等，導致港人對社會狀況產生不滿。根據香港大學的民意調查<sup>(1)</sup>，香港人對政治、經濟及民生現狀的滿意程度在近年不斷下跌，當中對社會民生狀況的滿意程度更跌至近十年新低。在近年多項關於世界人民快樂指數的調查中<sup>(2)(3)</sup>，香港亦往往落後於鄰近地區如中國內地。事實上，在不少擁有自由社會環境及民主政治體制的國家（諸如英國、美國等），人民的快樂指數反而不及越南、古巴等由較獨裁政府管治的國家。究竟擁有自由及人權是否一定令人民快樂？還是會令人與人之間磨擦增加、得不償失？



要客觀地探討此問題，我們可以參閱德國一戰後，東部地區（德意志民主共和國，簡稱東德）一直由親蘇聯的共產政權管治。在1990年柏林圍牆倒下、東西德統一之前，東德人生活了四十多年，經濟發展極慢，東德人生活更慢。根據德國社會科學研究學院（DIW Berlin）的調查<sup>(4)</sup>，東德民眾在德國統一前對生活的滿意程度比西德人為低，而在1990年後，其對生活的滿意程度一直上升，升至接近西德水平。除了東德外，其他前共產國家（例如俄羅斯及匈牙利）在轉行民主制度後，雖然人民對新生活模式不甚滿意，但個人快樂程度則比以往高<sup>(5)</sup>，相信和社會開放自由不無關係。

既然民主制度的確可以令人們活得更快樂，那麼世界人民快樂指數的調查結果又如何解釋？





的平求首一食自同社只但社要些  
義水要人進的取。隨時，對所這  
定展要一個會足爭就會初足始有足  
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是文生而存要才能的變人想成制府  
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相地民一的例保，快而好因主政  
因各人。己，全利對熟良會民或  
原界，異自理想安權們成況漸、社  
一個世同差足理身他人及情會、快  
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中歧不存會追和及地發經們公。求  
其分並也先步物由樣會要人會求要

另外，民主發展亦不是決定人民快樂的唯一重要因素。路透社及英國廣播公司曾分別訪問丹麥及哥斯達黎加的人民<sup>[6][7]</sup>，希望得知他們的快樂來源。調查結果發現兩個國家人民快樂的原因包括：完善的教育制度、良好的人際關係、對他人容忍及信任、注重環保低碳及滿足於非物質化的生活。總括而言，他們快樂是因為擁有能直接改善生活、心理質素的條件，而不是各種物質或金錢。當然，人權及民主狀況也能提高生活質素，但仍須要其他因素支持才能成就快樂的人生。

香港雖然尚未有完全民主的政治制度，但社會仍算是自由及公平。香港人在自由富庶的環境下仍然過得不快樂，問題其實出於我們本身。我們在努力爭取權益的時候，有沒有認真聽取及包容其他意見？我們在拼命工作時，有沒有顧及自己健康及家庭？單靠政治民主化是改變這些容易導致不快的生活態度的，香港人想活得更快樂，責任也在我們每個人身上。

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# 把自己的快樂

吳昀澄  
(社會科學一年級)

# 建築在別人痛苦身上

——句「把自己的快樂建築在別人痛苦身上」，相信大家多少也聽過。在編寫這篇文章時，筆者一直努力嘗試去找一個簡單的詞語去概括這冗長的字詞，可是思前想後，卻然是沒有辦法找到合適的詞語。說它不是對別人的痛苦「袖手旁觀」，帶不成是「幸災樂禍」，又總覺得不適合。如此推測，「把自己的快樂建築在別人痛苦身上」大概是一個直也沒有恰當的詞語去概括的概念。

問題是，這個模模糊糊的，不能容易說出來。要為它想出幾個例子並不困難。很多人樂得立刻把矛頭指不向各種社會不公的現象，例如無良商壟斷資本，極權統治，民衆受壓迫、沒有自由等。可是我們所批評的行為，其實不斷在我們更貼近的身邊發生，而最經典的例子就是欺

凌，特別是校園欺凌(school bullying)和網絡欺凌(cyber bullying)。這些現象對現今社會的年輕人來說非但不陌生，更可能有自身經歷。

欺凌(台灣或稱霸凌)指同儕間的欺負和排擠行動，不過有關怎樣的行為才屬於欺凌的定義卻不統一(一般而言，欺凌是在以特定的對象欺辱的情況下對團體裏某些人物進行持續和蓄意的損害的舉動。校園欺凌者會鎖定目標，並對其作出語言、肢體和排擠欺凌，而網絡欺凌則針對在網際網路上發生的各種欺凌事件，當中常見的包括言語暴力(如誹謗及公開侮辱)，「人肉搜尋」和「起底」(把受害人的個人資料公開)及「改圖」(把受害人的容貌以惡意手法修改，或加上誹謗性文字)。受害者在欺凌事件中往往承受極大的精神壓力，在被欺負和排擠的時候，往往會產生極多如恐懼、憤怒和自暴自棄與輕生的念頭。

說到這裡，大家或許以為「把自己的快樂建築在別人痛苦身上」只適用於欺凌者上。事實上，欺凌的過程可被視為是一種社會互動 (social interaction)，當中牽涉到的互動模式複雜，除了欺凌者 (Bully) 和被欺凌者 (Bullied) 外，更有其他的角色，如跟隨欺凌者參與其中的協助者 (Assistant) 和在旁邊推波助瀾的附和者 (Reinforcer)，甚至置身事外的局外人 (Outside r)，這些人對受害者冷眼旁觀或加以傷害，也被歸類為欺凌架構裏的互動。「快樂」和「痛苦」本來是兩種對立的情緒，把好的東西「建築」在壞的東西上的概念，聽起來令人感到弔詭。這種心態的解釋放在欺凌事件裏看，欺凌者和施壓者在可從直接傷害別人而獲得的權利而可感到快樂，而作為協助者、附和者和局外人或從抱著「被懲罰的人活



該」的心態，或在心裏暗暗慶幸自己不是受害者而得到快感。

從以上例子可見，這種令人費解的行為其實在我們身邊十分常見。然而，我們卻對往往對這樣的行為視而不見。這個問題雖不容易找到一個肯定的答案，但細心一想，當我們不是為別人的痛苦而悲傷而是為之而快樂的時候，這是否代表我們缺少了一些憐憫之心？我們是否喪失了能夠體諒別人的能

力？我們是否對種種傷害別人的行為太習而為常，而變得冷漠、麻木？

為別人著想的憐憫之心，稱之為同情心 (Sympathy)；能夠理解別人



的立場，感受別人的情緒，則稱之為同理心 (Empathy)。同情心是憐憫的感覺，然而同理心所能做到的，是能站在對方立場設身處地而思考的能力，這比同情心需要更多的觀察和思考。上述情況的受害者固然痛苦，然而親手為他們製作痛苦和把快樂放在別人痛苦上的人也同樣可悲，他們只懂得從破壞中得到快感，卻不明白如何從為別人建設而得到快樂。或許，只有用同理心去徹底理解受害者所面對的困局，設身處地地感受他們的痛苦，我們才能真正的體會到他們的艱難，從「把自己的快樂建築在別人痛苦上」的思維擺脫出來，伸手去作出幫助，帶出改變。以適當的方法，得到真正的快樂。

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# 說好的、真正的快樂呢？

辛旻默

(社會科學二年級)

「一、二、三，笑！」

剛對著鏡頭擠出的笑容，隨著快門一閃，相機被放下，都沒痕跡的消失了。看著一張張照片、一張張笑臉，有多少是真正的，發自內心的笑容？

你，快樂嗎？

可曾想過，你每天在不同場合、在不同人面前、在不同時間展露的笑臉，都是你真正的笑容嗎？

「這世界笑了 於是妳含群的一起笑了」  
也許，我們每天都在裝笑。

笑，可以是為了掩飾自己的脆弱；

笑，可以是為了令自己的朋友家人安心；

笑，可以是為了欺騙自己；

從來，笑，不等於快樂。

不是想否定大家的快樂，不是要大家收起笑臉愁眉苦臉的過活，只是想大家想想，你內心深處是否藏著不肯或不能敞開的自己？

我不明白，為甚麼可以在一大班人面前笑，卻要自己躲在一角哭？就讓我們都學會做自己，面對自己的軟弱，找到真正的自己，然後得到真正的快樂。我相信，每個人都有屬於自己的快樂。

「你值得真正的快樂 你應該脫下你穿的保護色」

偽裝的開心，可能十分複雜；真正的快樂，卻可以很簡單。

在我而言，只要每天跟家人、朋友單單純純、開開心心地過就很快樂了，你呢？

你找到你快樂的泉源了嗎？也許它一直都在等待你去發現它。每個人都有軟弱的時候，但只要相信我們一直都被愛著，亦學會把愛分給別人，我們也會得到快樂。讓我們都真正開懷的，笑著走下去。(;





## 五月天 - 你不是真正的快樂

人群中哭著 你只想變成透明的顏色  
你再也不會夢或痛或心動了  
你已經決定了 你已經決定了

你靜靜忍著 緊緊把昨天在拳心握著  
而回憶越是甜 就是越傷人了  
越是在手心留下 密密麻麻  
深深淺淺的刀割

你不是真正的快樂  
你的笑只是你穿的保護色  
你決定不恨了也決定不愛了  
把你的靈魂關在永遠鎖上的軀殼

這世界笑了 於是你合群的一起笑了  
當生存是規則 不是你的選擇  
於是你含著眼淚 飄飄盪盪  
跌跌撞撞的走著

你不是真正的快樂  
你的笑只是你穿的保護色  
你決定不恨了也決定不愛了  
把你的靈魂關在永遠鎖上的軀殼

你不是真正的快樂  
你的傷從不肯完全的癒合  
我站在你左側卻像隔著銀河  
難道就真的抱著遺憾一直到老了  
然後才後悔著

你值得真正的快樂  
你應該脫下你穿的保護色  
為什麼失去了還要被懲罰呢  
能不能就讓全部結束在此刻  
重新開始活著



# 訪問崔永康副院長



訪問、撰文：何瑤瑤、梁雅穎、辛旻默

崔永康博士於本年九月接任呂大樂教授，擔任社會科學學院副院長一職。新官上任，三蛇把握機會一訪崔副院長，以了解其對學院現行發展的看法及對來年的展望。

S：香港大學學生會社會科學學會幹事

崔：崔永康副院長

S：首先恭喜崔博士成為社會科學學院的新任副院長！你在任內對學院的發展有什麼願景？

崔：三三四學制即將來臨，現時最主要的工作是盡量配合大學，取錄最好、對社會科學學科有興趣及認知的學生；並且把學院發揮得最好。

當中有一樣工作是最希望改善的。首先是社會創新(Social Innovation Internship)和全球公民(Global Citizenship)，這兩個計劃是社科重要項目，希望能把它們繼續發揚光大。

另外，我也希望改善提供予一年級生的學業輔導。在四年制下，每年將會取錄195名社會科學學士本科生，比現時多出20人。明年更會有接近400名的一年級社科新生經高考及文憑試入學，我們需要完善計劃協助新生。大學方面亦希望推出更多資訊及培訓學生做輔導員。學院也希望跟學會合作，一同支援來年的新生。

S: 提到了GCSI, 你對GCSI有什麼看法? 你又會如何改善它們?

崔: 這兩個計劃都得到合作機構的讚賞, 他們都讚揚學生工作及分析能力。我們期待能再優化計劃。

學院希望積極收集同學意見, 例如成立聚焦小組, 向不同年級甚至畢業生探討計劃可改善的空間。在評核方面也會作出改善, 讓同學學習得更好。我們亦會嘗試提供更多工種予同學選擇, 以回應學生對工種的期望。同時我也希望能提高工作的難度, 使同學有機會參與決策層面的工作, 學習更多。

我們期望透過計劃, 培養學生更關心社會, 成為有社會責任的公民。希望透過這些工作, 能令學院更了解同學的選擇, 亦希望同學能明白學院的目標。

S: 2012年首年推行三三四學制, 相信各學院, 以致大學也在積極籌備。其學會也很關心三三四學制的發展, 未知學院會有什麼政策上的改動?

崔: 計算honours 成績方面, 大學會採用1:1:1:1的比例。學院的層面上, GCSI仍是社科同學必修的。另外, 我們希望增加一科主修「中國研究(社會科學)」(China Studies (Social Sciences)), 讓同學有更多選擇。但很多三三四學制的細節仍在討論中, 我們也需要等待大學方面的政策再能確定。

S: 來年會有兩批新生入學, 在人數眾多的情況下, 學院會如何保持教學質素?

崔: 我會以學生的角度去檢討及改善社會創新(Social Innovation Internship)和全球公民(Global Citizenship)。學院會盡力配合大學致力保持教學質素的目標, 也會尊重學生的意見。

我們會繼續在不同學系舉辦Staff-Student Consultative Meeting, 每年作出至少一次討論; 亦會維持問卷調查, 我希望有更多同學回答問卷, 令我們更清楚同學意見。另外, 亦歡迎舉辦一些非官方的聚會, 讓院長及學院職員和同學溝通。我亦支持學會舉辦院長論壇等活動, 讓同學發表意見。

S: 之前曾經有同學反應學院沒有適時透露政策轉變, 例如去年計算honours的比例由1:4:4 變成1:2:2。你又會如何增加學院資訊的透明度?

崔: 在1:4:4 轉1:2:2時我還未上任, 所以也不方便評論, 但我當然希望學院資訊愈透明愈好, 可以讓同學知道的都會盡量發放。學制上的更改亦會於新生手冊中加入。其實, 重要資訊亦會透過電郵向同學公佈, 但怕同學經常收到學院寄出的電郵會覺得煩厭, 有一些細微的調動就不會透過電郵公佈。我會鼓勵同學查看學院網頁, 網頁已包括所有學院的資訊。如果同學有任何疑問, 亦可以致電學院查詢。

S: 最後, 崔博士你有什麼話想跟社科學生說?

崔: 希望同學們享受大學生活, 平衡各方面的發展。記得社會科學學院是個大家庭, 維繫著學院和學生間的良好關係!

後記: 在學院今年的活動中都不難發現崔副院長的影蹤, 在是次專訪中更感受到其對學院事務的投入及熱誠。期望崔副院長在任期內多聆聽及反映同學意見, 亦祝願崔副院長能順利適應新工作環境, 工作愉快!



take a smile

(:)

(:)

(:)

(:)

(:)

If you want to be happy, *then be*

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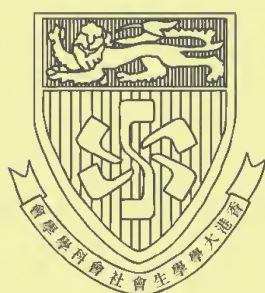
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